

less, and it is this privileged caste that in reality constitutes the State, and theoretically is conceived to be the patron and representative of the unprivileged mass. That the mass often enough did not so conceive of these Estates of the realm (as is shown by its vain attempts to shake off its oppressive tutelage) is calmly ignored. He speaks, indeed, of " the grievous oppressions " that drove the masses to desperation in Richard's reign. He is of opinion, nevertheless, that hanging was too good for the rebels, and shows no tendency to find in the facts any explanation, far less a justification, of the aspiration after improvement which rose at last in fierce resistance to social wrong.

The same splenetic tendency to judge harshly the poor man who seeks to right his wrongs is apparent in the description of the Cade rebellion. In spite of his insistence on the " popular " (?) right of rebellion to tyrannic kings, he holds the opinion that the poor man who rebels must necessarily be in the wrong. " As well in fact be governed by brute beasts as by them, and to say truly they are but a beast with many heads." Our philosopher is not philosophic enough to avoid the use of hackneyed phrases which are often but the formularies of social prejudice and wrong. " And this is plain enough," he continues, "from a consideration of that thrice damnable rabble, which, when John the French king was a prisoner, violated many noble women of France, whom afterwards they murdered." He is ready to trust implicitly Froissart's narrative, when it tells against the miserable populace whom twenty years of barbarous warfare maddened into insurrection. He says nothing of that " rabble " led by kings and nobles whose inhumanities to these long-suffering peasants inspired the spirit of revenge, or of the horrible barbarities which soaked the soil of Picardy with peasant blood in expiation of a few local outrages by the infuriated population of a whole province.

The false democracy of the famous professor of scholastic theology and philosophy is only too sadly apparent in such epithets, so strangely out of place in the professed champion of the people's cause. He is even, in his narrative of the deposition of Richard II., unfaithful to the principles of political right which he so strenuously asserts as axioms of